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THE
OECONOMY
Economy
K OF
HUMAN LIFE.

Translated from an *Indian* Manuscript,
written by an ancient BRAMIN.

To which is prefixed,

An Account of the Manner in which
the said MANUSCRIPT was discover'd.

IN

A LETTER from an *English* Gentleman,
now residing in *China*, to the Earl of ****.

The SECOND EDITION.



L O N D O N :

Printed for R. DODSLEY in *Pall-mall*, and
sold by M. COOPER, in *Pater-noster-*
Row, 1751.

(Price One Shilling.)

OF ECONOMY

HUMAN LIFE

Translated from the French of M. de Buffon
Written by M. de Buffon



ALFRED R. WALLIS BOWEN, Esq.
Now residing in London

THE SECOND EDITION

1803

1803

Printed by J. G. ALLEN, at the British Museum
No. 1, Pall Mall East, London

ADVERTISEMENT TO THE PUBLIC.

THE spirit of virtue and morality, which breathes in this ancient piece of eastern instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person to whom it was sent, to communicate to the public what was translated only for his particular amusement. There are some reasons which at present make it proper to conceal not only his own name, but the name of his correspondent, who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long, and as he seems to inti-

mate a design, on his return to England, of publishing an entire translation of Cao-tsou's whole journey, the public will then, in all probability, have an opportunity of being satisfied concerning any particulars which they may be curious to know.





T O T H E

Earl of - - - - -

Peking, May 12, 1749.

My LORD,

IN the last letter which I had the honour of writing to your Lordship, dated December 23, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire. I purpos'd, in this, and some succeeding ones, to have set down such observations as I have been able to make on the laws, government, religion and manners of the people. But a remarkable occurrence has happened lately, which engrosses the conversation

of the literati here ; and may hereafter, perhaps, afford matter of speculation to the learned in Europe. As it is of a nature which I know will furnish some entertainment to your Lordship, I will endeavour to give you as distinct and particular an account of it, as I have been able to obtain.

Adjoining to China on the west, is the large country of Thibet, called by some Barantola : in a province of this country, named Lasa, resides the grand Lama, or high-priest of these idolaters ; who is reverenc'd, and even ador'd as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod, or temple, built on the top of the mountain Poutala. The foot of this mountain,
and

and even the whole district of Lasa, is inhabited by an incredible number of Lamas, of different ranks and orders, several of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents, which are sent them from the utmost extent of Tartary, from the empire of the great Mogul, and from almost all parts of the Indies. When the grand Lama receives the adorations of the people, he is rais'd on a magnificent altar, and sits cross-legg'd upon a splendid cushion: his worshippers prostrate themselves before him in the humblest and most abject manner; but he returns not the least sign of respect, nor ever speaks, even to the greatest princes; he only lays his hand upon their heads, and they are fully persuaded that they receive from thence a full forgiveness of all their sins. They

are likewise so extravagant as to imagine, that he knows all things, even the secrets of the heart : and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal ; and that whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of opinion, that in the archives of this grand temple, some very ancient books have for many ages been conceal'd : and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitch'd upon one of the Han-lins, or doctors of the first order, whose name
was

was Cao-tsou, a man about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided many years at Peking, was become entirely master of the language, which the Lamas of Thibet use among themselves.

With these qualifications beset forward on his journey : and to give his commission the greater weight, the emperor honour'd him with the title of Colao, or prime minister ; to which he added a most magnificent equipage and attendance, with presents for the grand Lama, and the other principal Lamas, of an immense value ; also, a letter, written with his own hand, in the following terms.

To

To the Great

REPRESENTATIVE of GOD.

Most high, most holy,
and worthy to be ador'd !

“ *WE, the emperor of China, so-*
“ *vereign of all the sovereigns of*
“ *the earth, in the person of this our*
“ *most respected prime minister Cao-tsou*
“ *with all reverence and humility pro-*
“ *strate ourself beneath thy sacred feet,*
“ *and implore for ourself, our friends,*
“ *and our empire, thy most powerful and*
“ *gracious benediction.*

“ *Having a strong desire to search*
“ *into the records of antiquity, to learn*
“ *and retrieve the wisdom of the ages*
“ *that are past ; and being well in-*
“ *form'd that in the sacred repositories*
“ *of thy most ancient and venerable hi-*
“ *rarchy, there are some valuable books,*
“ *which*

“ which from their great antiquity are
 “ become to the generality even of the
 “ learned, almost wholly unintelligible;
 “ in order, as far as in us lies, to pre-
 “ vent their being totally lost, we have
 “ thought proper to authorise and em-
 “ ploy our most learned and respected
 “ minister Cao-tsou, in this our present
 “ embassy to thy sublime holiness; the
 “ business of which is to desire that he
 “ may be permitted to read and examine
 “ the said writings; we expecting, from
 “ his great and uncommon skill in the
 “ ancient languages, that he will be able
 “ to interpret whatever may be found,
 “ tho’ of the highest and most obscure
 “ antiquity. And we have commanded
 “ him to throw himself at thy feet, with
 “ such testimonies of our respect as we
 “ trust will procure him the admittance
 “ we desire.”

I will not detain your Lordship with
 any particulars of his journey, tho’ he hath
 published

published a large account of it, abounding with many surprizing relations, and which, at my return to England, I may probably translate and publish entire: let it suffice at present, that when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, fail'd not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his enquiries by one of the most learned Lamas. He continued there near six months, during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he hath made very curious extracts, and hath form'd such probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading.

But the most ancient piece he hath discover'd, and which none of the Lamas for many ages had been able to interpret

or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Bramins; but by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated; though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly, are very fond of attributing it to Confucius, their own great philosopher; and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and that the original work of Confucius is lost. Some will have it to be the institutes of Lao Kiun, another Chinese philosopher, cotemporary with Confucius, and founder of the sect Tao-sseë; but these labour under the same

same difficulty in regard to the language, with those who attribute it to Confucius. There are others who, from some particular marks and sentiments which they find in it, suppose it to be written by the Bramin Dandamis, whose famous letter to Alexander the great is recorded by the European writers. With these Cao-tsou himself seems most inclin'd to agree; at least so far as to think that it is really the work of some ancient Bramin; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt amongst them and that is the plan of it; which is entirely new to the eastern people, and so unlike any thing they have ever seen, that if it was not for some turns of expression peculiar to the East; and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

But

But whoever was the writer of it, the great noise which it makes in this city, and all over the empire; the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded it would be an agreeable present to your Lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of; and that is, the style and manner in which I have translated it. I can assure your Lordship, that when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking which appear'd in the introduction, the great energy of expression, and the shortness of the sentences, naturally

rally led me into this kind of style ; and I hope the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon, and the Prophets, hath been of some advantage to my translation.

Such as it is, if it affords your Lordship any entertainment, I shall think myself extremely happy ; and in my next will resume my account of this people and their empire.

I am, &c.

POSTSCRIPT.

The little drawing inclos'd is a copy from one found with the original Manuscript ; and which Cao-tsou has prefix'd to the Chinese translation.

THE
OECONOMY
OF
HUMAN LIFE.

C O N T E N T S.

I N T R O D U C T I O N, P A R T I

Duties that relate to M A N consider'd
as an I N D I V I D U A L.

- 1 *Consideration.*
- 2 *Modesty.*
- 3 *Application.*
- 4 *Emulation.*
- 5 *Prudence.*
- 6 *Fortitude.*
- 7 *Contentment.*
- 8 *Temperance.*

P A R T II. Of the P A S S I O N S.

- 1 *Hope and Fear.*
- 2 *Joy and Grief.*
- 3 *Anger.*
- 4 *Pity.*
- 5 *Desire and Love.*

P A R T III. W O M A N.

P A R T IV.

Consanguinity, or Natural Relations,

- 1 *Husband.*
- 2 *Father.*
- 3 *Son.*
- 4 *Brothers.*

P A R T V.

Providence, or the accidental Differences of Men.

- 1 *Wise and Ignorant.*
- 2 *Rich and Poor.*
- 3 *Masters and Servants.*
- 4 *Magistrates and Subjects*

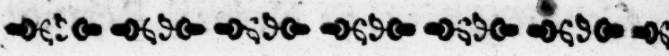
P A R T VI.

S O C I A L D U T I E S,

- 1 *Benevolence.*
- 2 *Justice.*
- 3 *Charity.*
- 4 *Gratitude.*
- 5 *Sincerity.*

P A R T VII.

R E L I G I O N.



INTRODUCTION

BOW down your heads unto the dust, O ye inhabitants of earth! be silent, and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine wheresoever the wind doth blow wheresoever there is an ear to hear and a mind to conceive; there let the precepts of life be made known, let the maxims of truth be honour'd and obey'd.

All things proceed from God; his power is unbounded, his wisdom is from eternity, and his goodness endureth for ever.

He sitteth on his throne in the center, and the breath of his mouth giveth life to the world.

He

He toucheth the stars with his finger,
and they run their course rejoicing.

On the wings of the wind he walk-
eth abroad, and performeth his will
thro' all the regions of unlimited
space

Order, and grace, and beauty, spring
from his hand.

The voice of wisdom speaketh in all
his works, but the human understand-
ing comprehendeth it not.

The shadow of knowledge passeth
over the mind of man as a dream ; he
seeth as in the dark ; he reasoneth, and
is deceived.

But the wisdom of God is as the
light of heaven ; he reasoneth not ; his
mind is the fountain of truth.

Justice and mercy wait before his
throne ; benevolence and love en-
lighten his countenance for ever.

Who is like unto the Lord in glo-
ry ? Who in power shall contend with
the

the Almighty ? Hath he any equal in wisdom ? Can any in goodness be compared unto him ?

He it is, O man, who hath created thee ; thy station on earth is fixed by his appointment : the powers of thy mind are the gifts of his goodness, the wonders of thy frame are the work of his hand.

Hear then his voice, for it is gracious ; and he that obeyeth shall establish his soul in peace.



PART I.

DUTIES

That relate to

MAN,

Consider'd as an INDIVIDUAL.

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S U T I R S

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SECTION I.

CONSIDERATION.

COMMUNE with thyself, O man, and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act before thou hast weigh'd thy words, and examin'd the tendency of every step thou shalt take: so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words,

As one that runneth in hafte, and leapeth over a fence, may fall into a pit on the other fide, which he doth not fee; fo is the man that plungeth fuddenly into any action, before he hath confider'd the confequences thereof.

Hearken therefore unto the voice of Confideration; her words are the words of Wifdom, and her paths fhall lead thee to fafety and truth.



SECTION II.

MODESTY.

WH O art thou, O man, that
presumest on thine own wis-
dom? or why dost thou vaunt thyself
on thine own acquirements?

The first step towards being wise, is
to know that thou art ignorant: and if
thou wouldst not be esteemed foolish
in the judgment of others, cast off the
folly of being wise in thine own con-
ceit.

As a plain garment best adorneth a
beautiful woman, so a decent beha-
viour is the greatest ornament of wis-
dom.

The speech of a modest man giveth
lustre to truth, and the diffidence of his
words absolveth his error.

He relyeth not on his own wisdom;
he weigheth the counsels of a friend,
and receiveth the benefit thereof.

He turneth away his ear from his own

praise, and believeth it not; he is the last
in discovering his own perfections.

Yet, as a veil addeth to beauty; so
are his virtues set off by the shade
which his modesty casteth upon them.

But behold the vain man, and observe
the arrogant; he cloatheth himself
in rich attire, he walketh in the
public street, he casteth round his eyes,
and courteth observation.

He tosseth up his head and overlook-
eth the poor; he treateth his inferiors
with insolence, and his superiors in re-
turn look down on his pride and folly
with laughter.

He despiseth the judgment of others,
he relyeth on his own opinion; and is
confounded.

He is puffed up with the vanity of
his imagination; his delight is to hear,
and to speak of himself all the day long.

He swalloweth with greediness his
own praise, and the flatterer in return
eateth him up.

S E C.

SECTION III.

APPLICATION.

SINCE the days that are past are gone for ever, and those that are to come, may not come to thee ; it becometh thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine, the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly ; defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain ; but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want ; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and that standeth before the king in his counsel? Even he that hath shut out Idleness from his house; and hath said unto Sloth, Thou art mine enemy.

He rises up early, and lyeth down late; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

The slothful man is a burthen to himself, his hours hang heavy on his head: he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move; his mind is in darkness, his thoughts are confus'd;

he

he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin : he seeth it with his eyes, he heareth it with his ears, he shaketh his head, and wisheth, but hath no resolution : till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.



SECTION IV.

EMULATION.

IF thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise ; raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praise-worthy.

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be, neither let any one go before thee in well-doing : nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by any dishonest or unworthy methods ; strive to raise thyself above him *only* by excelling him : so shall thy
contest

contest for superiority be crowned with honour, if not with success.

By a virtuous emulation the spirit of a man is exalted within him ; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of oppression ; and as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his visions by night ; and his delight is to follow them all the day long.

He formeth great designs, he rejoiceth in the execution thereof, and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness ; his tongue spitteth venom ; the success of his neighbour breaketh his rest.

He

He sitteth in his cell repining ; and the good that happeneth to another is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodness, and therefore believeth his neighbour is like unto himself.

He endeavours to depreciate those that excel him, and putteth an evil interpretation on all their doings.

He lyeth on the watch, and meditates mischief : but the detestation of man pursueth him, he is crushed as a spider in his own web.



SECTION V.

P R U D E N C E.

HEAR the words of Prudence,
 give heed unto her counsels,
 and store them in thine heart: her
 maxims are universal, and all the vir-
 tues lean upon her; she is the guide
 and the mistress of human life.

Put a bridle on thy tongue, set a
 guard before thy lips, lest the words of
 thine own mouth destroy thy peace.

Let him that scoffeth at the lame,
 take care that he halt not himself:
 whosoever speaketh of another's fail-
 ings with pleasure, shall hear of his
 own with bitterness of heart.

Of much speaking cometh repen-
 tance, but in silence is safety.

A talkative man is a nuisance to so-
 ciety, the ear is sick of his babbling,
 the

the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee: neither deride another, for it is dangerous.

A bitter jest is the poison of friendship, and he that cannot restrain his tongue shall have trouble.

Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

Let thine own business engage thy attention, leave the care of the state to the governors thereof.

Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut

cut off the hands of frugality : he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities.

From the experience of others do thou learn wisdom ; and from their failings, correct thine own faults.

Trust no man before thou hast try'd him ; yet mistrust not without reason, it is uncharitable.

But when thou hast proved a man to be honest ; lock him up in thine heart as a treasure, regard him as a jewel of inestimable price.

Refuse the favours of a mercenary man, they will be a snare unto thee, thou shalt never be quit of the obligation.

Use not to-day what to-morrow may want ; neither leave that to hazard which foresight may provide for, or care prevent.

Yet expect not even from prudence infallible success : for the day knoweth

eth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful; yet never had fool a thorough enjoyment, never was a wise man wholly unhappy.



SECTION VI.

FORTITUDE.

PERILS, and misfortunes, and want, and pain, and injury, are more or less the certain lot of every man that cometh into the world.

It behoveth thee, therefore, O child of calamity ! early to fortify thy mind with courage and patience, that thou mayest support, with a becoming resolution, thy allotted portion of human evil.

As the camel beareth labour, and heat, and hunger, and thirst, thro' desarts of sand, and fainteth not ; so the fortitude of a man shall sustain him thro' all perils.

A noble spirit disdaineth the malice of fortune : his greatness of soul is not to be cast down.

He

He hath not suffer'd his happiness to depend on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock on the sea-shore he standeth firm, and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on an hill, and the arrows of fortune drop at his feet.

In the instant of danger, the courage of his heart sustaineth him ; and the steadyness of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth unto battle, and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight, and his constancy shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty, he stoopeth down to meanness ; and by
tame

tamely bearing insults he inviteth injuries.

As a reed is shaken with the breath of the air ; so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed and confounded ; in the day of misfortune he sinketh, and despair overwhelmeth his soul.



SECTION VII.

CONTENTMENT.

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal; who knoweth thy heart, who seeth the vanity of all thy wishes, and who often in mercy denyeth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring, even thine own folly, thine own pride, thine own distemper'd fancy.

Murmur not therefore at the dispensations of God, but correct thine own heart: neither say within thyself, If I had wealth, or power, or leisure, I should

should be happy; for know, they all of them bring to their several possessors, their peculiar inconveniencies.

The poor man seeth not the vexations and anxieties of the rich; he feel-eth not the difficulties and perplexities of power, neither knoweth he the wearisomness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

To be satisfied with a little is the greatest wisdom; and he that encreaseth his riches encreaseth his cares: but a contented mind is a hidden treasure, and trouble findeth it not.

Yet if thou sufferest not the allurements of fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But

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But

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath set him to run, and happiness the goal; which none can arrive at till he hath finished his course, and receiveth his crown in the mansions of eternity.



SEC.

SECTION VIII.

TEMPERANCE.

THE nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven understanding, and health.

These blessings if thou possessest, and wouldst preserve to old age ; avoid the allurements of *Voluptuousness*, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and perswadeth thee to be joyful and happy ; then is the hour of danger, and let Reason stand firmly on her guard :

For if thou hearkenest unto the words of her adversary, thou art deceiv'd and betray'd.

The

The joy which she promiseth changeth to madness, and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests; and observe those who have been allur'd by her smiles, who have listen'd to her temptations.

Are they not meager? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauch'd and pall'd their appetites, that they have now no relish for her nicest dainties: her votaries are become her victims; the just and natural consequence which God hath ordain'd in the constitution of things, for the punishment of those who abuse his gifts.

But who is she that with graceful steps, and with a lively air, trips over yonder plain?

The

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips ; joy, temper'd with innocence and modesty, sparkleth in her eyes, and from the chearfulness of her heart she singeth as she walks.

Her name is Health, She is the daughter of Exercise, who begot her on Temperance ; their sons inhabit the mountains that stretch over the northern regions of *San Ton Hoë*.

They are brave, active, and lively ; and partake of all the beauties, and virtues of their sister.

Vigour stringeth their nerves, strength dwelleth in their bones, and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight, to conquer evil habits their glory.

C

Their

Their pleasures are moderaee, and therefore they endure : their repose is short, but sound and undisturbed.

Their blood is pure, their minds are serene, and the physician findeth not the way to their habitations.

But safety dwelleth not with the sons of men ; neither is security found within their gates.

Behold them exposed to new dangers from without, while a traytor within lurketh to betray them.

Their health, their strength, their beauty and activity have raised desire in the bosom of *lascivious Love*.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft and delicate, her attire is loose and inviting ; Wantonneſs ſpeaketh in her eyes, and on her bosom ſits Temptation : ſhe beckoneth

beckoneth them with her finger, she wooeth them with her looks, and by the smoothness of her tongue she endeavoureth to deceive.

Ah ! fly from her allurements, stop thy ears to her enchanting words : if thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pamper'd, and soften'd by sloth, strength shall forsake thy limbs, and health thy constitution : thy days shall be few, and those inglorious ; thy griefs shall be many, yet meet with no compassion.

Section 1. The first section of the act shall be
that the said act shall be in full force and effect
from and after the date of its passage.
Section 2. The second section of the act shall be
that the said act shall be in full force and effect
from and after the date of its passage.
Section 3. The third section of the act shall be
that the said act shall be in full force and effect
from and after the date of its passage.

Section 4. The fourth section of the act shall be
that the said act shall be in full force and effect
from and after the date of its passage.
Section 5. The fifth section of the act shall be
that the said act shall be in full force and effect
from and after the date of its passage.
Section 6. The sixth section of the act shall be
that the said act shall be in full force and effect
from and after the date of its passage.

P

PART II.

**THE
PASSIONS.**

SECTION I.

HOPE and FEAR.

THE promises of Hope are sweeter than roses in the bud, and far more flattering to expectation: but the threatnings of Fear are a terror to the heart.

Nevertheless, let not Hope allure, nor Fear deter thee, from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors even of death are no terrors to the good: he that committeth no evil hath nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavours; if thou despairest of success thou shalt not succeed.

Terrify

Terrify not thy soul with vain fears,
neither let thy heart sink within thee
from the phantoms of imagination.

From Fear proceedeth misfortune ;
but he that hopeth helpeth himself.

As the ostrich when pursued hid-
eth his head but forgetteth his body ;
so the fears of a coward expose him
to danger.

If thou believest a thing impossible,
thy despondency shall make it so ; but
he that persevereth shall overcome all
difficulties.

A vain hope flattereth the heart of
a fool, but he that is wise pursueth it
not.

In all thy desires let reason go along
with thee, and fix not thy hopes be-
yond the bounds of probability : so shall
success attend thy undertakings, thy
heart shall not be vexed with disap-
pointments.

SECTION II.

JOY and GRIEF.

LET not thy mirth be so extravagant, as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart : this world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation,

Lo! yonder standeth the house of Joy ; it is painted on the outside, and looketh gay ; thou may'st know it from the continual noise of mirth and exultation, that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by : she singeth, and shouteth, and laugheth without ceasing.

She

She inviteth them to go in and taste the pleasures of life ; which she telleth them are no where to be found but beneath her roof.

But enter not thou into her gate : neither associate thyself with those who frequent her house.

They call themselves the sons of Joy, they laugh and seem delighted ; but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil : dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side ; and behold, in that vale, overshadow'd with trees, and hid from the sight of men, the habitation of Sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentation, she

delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth : the weakness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil, every object she seeth is ting'd with the gloom of her own mind ; and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell, her breath is contagious ; she will blast the fruits, and wither the flowers that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion ; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of *Contentment*.

With her dwelleth peace, with her dwell safety, and tranquility. She is chearful, but not gay ; she is serious.

ous, but not grave : she vieweth the joys and the sorrows of life with an equal and steddy eye.

From hence, as from an eminence, shalt thou behold the folly and the misery of those, who, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth ; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

SECTION III.

A N G E R.

AS the whirlwind in its fury tear-
eth up trees, and deformeth
the face of nature ; or as an earth-
quake in its convulsions overturneth
whole cities : so the rage of an angry
man throweth mischief around him ;
danger and destruction wait on his hand.

But consider, and forget not, thine
own weakness ; so shalt thou pardon
the failings of others.

Indulge not thyself in the passion
of Anger ; it is whetting a sword to
wound thy own breast, or murder thy
friend.

If thou bearest slight provocations
with patience, it shall be imputed un-
to thee for wisdom ; and if thou wipe-
st them from thy remembrance, thy
heart shall not reproach thee.

See't

See'st thou not that the angry man loseth his understanding? whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

Do nothing in a passion; why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it: avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbour not revenge in thy breast, it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive than to return an injury: he that watches for an opportunity of revenge, lyeth in wait against himself, and draweth down mischief on his own head.

A mild

A mild answer to an angry man,
like water cast upon the fire, abateth
his heat ; and from an enemy he shall
become thy friend.

Consider how few things are worthy
of anger, and thou wilt wonder that
any but fools should be wroth.

In folly or weakness it always be-
ginneth ; but remember and be well
assured, it seldom concludeth without
repentance.

On the heels of Folly treadeth
Shame ; at the back of Anger standeth
Remorse.

SECTION IV.

PITY.

AS blossoms and flowers are strew-
ed upon earth by the hand of
spring; as the kindness of summer
produceth in perfection the bounties of
harvest; so the smiles of Pity shed
blessings on the children of misfortune.

He who pityeth another recommen-
deth himself: but he who is without
compassion, deserveth it not.

The butcher relenteth not at the
bleating of the lamb; neither is the
heart of the cruel moved with distress.

But the tears of the compassionate
are sweeter than dew-drops falling
from roses on the bosom of the spring.

Shut not thine ear therefore against
against the cries of the poor; neither
harden thine heart against the calami-
ties of the innocent.

When

When the fatherless call upon thee,
when the widow's heart is sunk, and
she imploresth thy assistance with tears
of sorrow ; O pity her affliction, and
extend thy hand to those who have
none to help them.

When thou see'st the naked wander-
er of the street, shivering with cold,
and destitute of habitation : let bounty
open thine heart, let the wings of cha-
rity shelter him from death, that thine
own soul may live.

Whilst the poor man groaneth on
the bed of sickness, whilst the unfor-
tunate languish in the horrors of a dun-
geon, or the hoary head of age lifts
up a feeble eye to thee for pity ; O
how canst thou riot in superfluous
enjoyments, regardless of their wants,
unfeeling of their woes ?

SECTION V.

DESIRE and LOVE.

BEware, young man, beware the allurements of *Wantonness*, and let not the harlot tempt thee to excess in her delights.

The madness of desire shall defeat its own pursuits ; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements, neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health which must supply the stream of pleasure shall quickly be dried up, and every spring of joy shall be exhausted.

In the prime of thy life old age shall overtake thee ; thy sun shall decline in the morning of thy days.

But

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lilly; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of *Love*; the purity of its flame shall enoble thine heart, and soften it to receive the fairest impressions.

PART

PART III.

W O M A N.

III T A S

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W O M A N.

GIVE ear, fair daughter of love,
to the instructions of prudence,
and let the precepts of truth sink deep
in thine heart : so shall the charms of
thy mind add lustre to the elegance of
thy form ; and thy beauty, like the
rose it resembleth, shall retain its sweet-
ness when its bloom is wither'd.

In the spring of thy youth, in the
morning of thy days, when the eyes
of men gaze on thee with delight, and
nature whispereth in thine ear the
meaning of their looks ; ah ! hear with
caution their seducing words, guard
well thy heart, nor listen to their soft
perswasions.

Remember thou art made man's rea-
sonable companion, not the slave of
his passion ; the end of thy being is
not merely to gratify his loose desire,
but to assist him in the toils of life, to
sooth him with thy tenderness, and re-
compense

compense his care with soft endearments,

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music, the sweetness of honey floweth from her lips.

Decency is in all her words, in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh Prudence, and Virtue attendeth at her right-hand.

Her

Her eye speaketh softness and love ;
but discretion with a scepter sitteth on
her brow.

The tongue of the licentious is
dumb in her presence, the awe of her
virtue keepeth him silent.

When scandal is busy, and the fame
of her neighbour is tossed from tongue
to tongue, if charity and good-nature
open not her mouth, the finger of si-
lence resteth on her lip.

Her breast is the mansion of good-
ness, and therefore she suspecteth no
evil in others.

Happy were the man that should
make her his wife, happy the child,
that shall call her mother.

She presideth in the house, and there
is peace ; she commandeth with judg-
ment, and is obeyed.

She ariseth in the morning, she con-
siders her affairs, and appointeth to
every one their proper business.

The

The care of her family is her whole delight, to that alone she applieth her study; and elegance with frugality is seen in her mansions.

The prudence of her management is an honour to her husband, and he heareth her praise with a secret delight.

She informeth the minds of her children with wisdom, she fashioneth their manners from the example of her own goodness.

The word of her mouth is the law of their youth, the motion of her eye commandeth their obedience.

She speaketh, and her servants fly; she pointeth, and the thing is done: for the law of love is in their hearts, her kindness addeth wings to their feet.

In prosperity she is not puffed up: in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweeten-
ed

ed by her endearments: he putteth
his heart in her bosom, and receiveth
comfort.

Happy is the man that hath made
her his wife, happy the child that
calleth her mother.



D

PART

PART IV.
CONSANGUINITY:
OR,
Natural Relations.

SECTION I.

HUSBAND.

TAKE unto thyself a wife, and obey the ordinance of God ; take unto thyself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly ; on thy present choice depends thy future happiness.

If much of her time is destroy'd in dress and adornments ; if she is enamour'd with her own beauty, and delighted with her own praise ; if she laugheth much, and talketh loud ; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men ; though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer

fer not thy soul to be ensnared by the allurements of imagination.

But when thou findest sensibility of heart, join'd with softness of manners; an accomplish'd mind, with a form agreeable to thy fancy; take her home to thy house, she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

O cherish her as a blessing, sent thee from heaven; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness, exact not her obedience with rigour.

Trust thy secrets in her breast, her counsels are sincere, thou shalt not be deceived.

Be faithful to her bed ; for she is the mother of thy children.

When pain and sickness assault her let thy tenderness sooth her affliction : a look from thee of pity and love, shall alleviate her grief, or mitigate her pain ; and be of more avail than ten physicians.

Consider the tenderness of her sex, the delicacy of her frame ; and be not severe to her weakness, but remember thine own imperfections.



SECTION II.

FATHER.

CONSIDER, thou who art a parent, the importance of thy trust; the being thou hast produc'd it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing, or a curse to thyself; a useful or a worthless member to the community.

Prepare him early with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father, but he that doth right is an honour to his grey hairs.

The soil is thine own, let it not want cultivation ; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee ; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits ; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health ; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honoured by the world ; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall encrease ; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful : teach him religion, and his death shall be happy.

SECTION III.

S O N.

FROM the creatures of God let man learn wisdom; and apply to himself the instruction they give.

Go to the desert, my son, observe the young stork of the wilderness, let him speak to thy heart; he beareth on his wings his aged sire, he lodgeth him in safety, and supplyeth him with food.

The piety of a child is sweeter than the incense of Persia offer'd to the sun: yea more delicious than odours wafted from a field of Arabian spices, by the western gales.

Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give

ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease ; do honour therefore to his age, and let not his grey hairs be treated with irreverence.

Forget not thy helpless infancy, nor the frowardness of thy youth, and indulge the infirmities of thy aged parents, assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace : and thine own children, in reverence of thy example, shall repay thy piety with filial love.

SECT

SECTION IV.

BROTHERS.

YE are the children of one father, provided for by his care ; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers, that peace and happiness may dwell in thy father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity ; and prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him ; if thy sister is in trouble, forsake her not :

So shall the fortunes of thy father contribute to the support of his whole race ; and his care be continued to you all, in your love to each other.

PART

SECTION IV.

PROVERBS

Y... are the children of one Father
provided for by his care; and
the will of our Father hath given
you this...
...
...
peace and happiness may dwell in thy
father's house.
And when ye appear in the world,
remember the religion that binds you
to love and unity; and never let a
stranger become your enemy.
If thy brother is in adversity, assist
him; if thy sister is in trouble, comfort
her not.
So shall the Father of the Father
contribute to the happiness of his
race; and his love shall be to you
all in your love to each other.

END

(2)

SECTION I

THE gifts of the understanding
are the treasures of God; and he
appointeth to every one his portion, in
accordance with his measure. **PART V.**

PROVIDENCE:

Does he enlighten thy mind
with the knowledge of truth? com-
municate it to the ignorant, for their
Accidental Differences of MEN.

True wisdom is his premining than
folly: the wise man doubteth often,
and changeth his mind; the fool is
obstinate and doubteth not; he know-
eth all things, but his own ignorance.
The pride of cupidity is an ab-
omination, and to talk much is the
foolish-

SECTION I.

WISE and IGNORANT.

THE gifts of the understanding are the treasures of God ; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endow'd thee with wisdom ? hath he enlighten'd thy mind with the knowledge of truth ? communicate it to the ignorant, for their instruction ; communicate it to the wise, for thine own improvement.

True wisdom is less presuming than folly : the wise man doubteth often, and changeth his mind ; the fool is obstinate and doubteth not ; he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolish-

foolishness of folly : nevertheless it is the part of wisdom to bear with patience their impertinence, and to pity their absurdity.

Yet be not puffed up in thine own conceit, neither boast of superior understanding : the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled ; he laboureth in vain for his own approbation ; but the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom : he bringeth them up, and sheweth them as pearls ; and with the applause of his brethren delighteth he himself.

He boasteth of attainments in things that are of no worth ; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly ; and shame and disappointment

appointment are the reward of his labour.

But the wise man cultivates his mind with knowledge, the improvement of arts is his delight, and their utility to the publick crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.



SECTION II.

RICH and POOR.

THE man to whom God hath given riches, and blest with a mind to employ them aright ; is peculiarly favoured and highly distinguished.

He looketh on his wealth with pleasure, because it affordeth him the means to do good.

He protecteth the poor that are injur'd, he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion, he enquireth into their wants, he relieveth them with judgment and without ostentation.

He assisteth and rewardeth merit ; he encourageth ingenuity, and liberally promoteth every useful design.

He carryeth on great works, his country is enriched, and the labourer is

is employ'd ; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor of his neighbourhood, and he defraudeth them not.

The benevolence of his mind is not check'd by his fortune ; he rejoiceth therefore in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling ; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk, the cries of the widow are musick to his ear.

His heart is harden'd with the love of wealth, no grief or distress can make impression upon it.

But the curse of iniquity pursueth him ; he liveth in continual fear ; the anxiety of his mind, and the rapacious desires of his own soul take vengeance upon him, for the calamities he hath brought upon others.

O what are the miseries of poverty in comparison with the gnawings of this man's heart !

Let the poor man comfort himself, yea, rejoice ; for he hath many reasons.

He sitteth down to his morsel in peace, his table is not crowded with flatterers and devourers.

He is not embarrassed with a train of dependents ; nor teized with the clamours of sollicitation.

Debarr'd from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste ? the water he drinketh, is it not pleasant to his thirst ? yea far more delicious than the richest draughts of the luxurious.

His labour preserveth his health,
and procureh him a repose, to which
the downy bed of sloth is a stran-
ger.

He limiteth his desires with humi-
lity, and the calm of contentment is
sweeter to his soul than all the acquire-
ments of wealth and grandeur.

Let not the rich therefore presume
on his riches, nor the poor in his po-
verty yield to despondence; for the
providence of God dispenseth happi-
ness to them both.



SECTION III.

MASTERS and SERVANTS.

REPINE not, O man, at the state of servitude : it is the appointment of God, and hath many advantages, it removeth thee from the cares and sollicitudes of life.

The honour of a servant is his fidelity ; his highest virtues are submission and obedience.

Be patient therefore under the reproofs of thy master ; and when he rebuketh thee, answer not again : the silence of thy resignation shall not be forgotten.

Be studious of his interests, be diligent in his affairs, and faithful to the trust which he reposeth in thee.

Thy time and thy labour belong unto him, defraud him not thereof, for he payeth thee for them.

And

And thou who art a master, be just to thy servant ; if thou expectest from him fidelity ; and reasonable in thy commands, if thou expectest a ready obedience.

The spirit of a man is in him ; severity and rigour may create fear, but can never command his love.

Mix kindness with reproof, and reason with authority ; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from the motive of gratitude ; he shall obey thee chearfully from the principle of love ; and fail not thou in return, to give his diligence and fidelity their proper reward.

SEC-

SECTION IV.

MAGISTRATES *and* SUBJECTS.

O Thou, the favourite of heaven, whom the sons of men, thy equals, have agreed to raise to sovereign power, and set as a ruler over themselves ; consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple, and seated on a throne ; the crown of majesty investeth thy temples, the scepter of power is placed in thy hand : but not for thyself were these ensigns given, not meant for thine own, but the good of thy kingdom.

The glory of a king is the welfare of his people ; his power and dominion resteth on the hearts of his subjects.

The

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom, he consulteth amongst them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment, he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just, his ministers are wise, and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself, he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labours.

The

The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artist, the improvements of the scholar; all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbours for safety; his people abound in riches, and the strength of his kingdom encreaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security; and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of their oppressors, and delivereth them from their tyranny.

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His people therefore look up to him as a father, with reverence and love ; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the publick ; the security of their happiness is the object of his care.

No murmurs against him arise in their hearts ; the machinations of his enemies endanger not his state.

His subjects are faithful, and firm in his cause : they stand in his defence as a wall of brass, the army of a tyrant flyeth before them as chaff before the wind.

Security and peace bless the dwellings of his people ; and glory and strength encircle his throne for ever.

PART VI.

THE

SOCIAL DUTIES.

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SECTION I.

BENEVOLENCE.

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity ! who honour'd thee with reason, endow'd thee with speech, and plac'd thee in society to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation ; thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life ; all these thou owest to the assistance of others, and could'st not enjoy but in the bands of society.

It is thy duty therefore to be a friend to mankind, as it is thy interest, that man should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof: in removing the oppression of another, he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoureth to promote it.

SECTION II.

J U S T I C E.

THE peace of society dependeth on justice ; the happiness of individuals, on the safe enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation ; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbour, let whatever is his property be sacred from thy touch.

Let no temptation allure thee, nor any provocation excite, to lift up thy hand to the hazard of his life.

Defame him not in his character ; bear no false witness against him.

Corrupt not his servant to cheat or forsake him ; and the wife of his bosom, O tempt not to sin !

'Twill be a grief to his heart which thou can'st not relieve ; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just ; and do unto them as thou would'st they should do unto thee.

Be faithful to thy trust, and deceive not the man who relyeth upon thee : be assur'd 'tis less evil in the sight of God to steal, than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of Conscience, and be satisfy'd with moderation : nor from the ignorance of the buyer make any advantage.

Pay the debts which thou owest, for he who gave thee credit rely'd upon thy honour ; and to withhold from him his due is both mean and unjust.

Finally,

Finally, O son of society, examine thy heart, call remembrance to thy aid ; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself ; and make speedy reparation to the utmost of thy power.



SECTION III.

C H A R I T Y.

HAPPY is the man who hath sown in his breast the seeds of benevolence ; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness ; and the streams shall overflow, for the benefit of mankind.

He assisteth the poor in their trouble ; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour, he believeth not the tales of envy and malevolence, neither repeateth he their slanders.

He forgiveth the injuries of men, he wipeth them from his remembrance ; revenge and malice have no place in his heart.

For evil he returneth not evil ; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion ; he endeavoureth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men ; and preventeth the mischiefs of strife and animosity.

He promoteth in his neighbourhood peace and good will, and his name is repeated with praise and benedictions.

SEC.

SECTION. IV.

G R A T I T U D E.

AS the branches of a tree return their sap to the root, from whence it aroſe ; as a river poureth his ſtreams to the ſea, whence his ſpring was ſupply'd ; ſo the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with chearfulneſs, he looketh on his benefactor with love and eſteem.

And if to return it be not in his power, he nourisheth the memory of it in his breaſt with kindneſs, he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers: the heart of the ungrateful is like a deſart of ſand, which ſwalloweth with greedineſs the ſhowers that fall,

fall, but buryeth them in its bosom and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferr'd ; for though to oblige is better than to be obliged, though the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud ; to the selfish and avaritious have no obligation : the vanity of Pride shall expose thee to shame, the greediness of Avarice shall never be satisfy'd.

SECTION V.

SINCERITY.

O Thou who art enamour'd with the beauties of Truth, and hast fix'd thy heart on the simplicity of her charms ; hold fast thy fidelity unto her and forsake her not ; the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart ; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded ; but in speaking the truth he hath a steddy eye.

He supporteth as a man the dignity of his character ; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself, he is never embarrass'd : he hath courage enough for truth, but to lye he is afraid.

He

He is far above the meanness of dissimulation ; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips ; he studyeth what is right, and speaketh with discretion.

He adviseth with friendship ; he reproveth with freedom ; and whatsoever he promiseth, shall surely be performed.

But the heart of the hypocrite is hid in his breast ; he masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy ; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe ; but he blundereth into light, and is betray'd and expos'd, with his dirt on his head.

He passeth his days in perpetual constraint ; his tongue and his heart are for ever at variance.

He

He laboureth for the character of a righteous man ; and huggeth himself in the thoughts of his cunning.

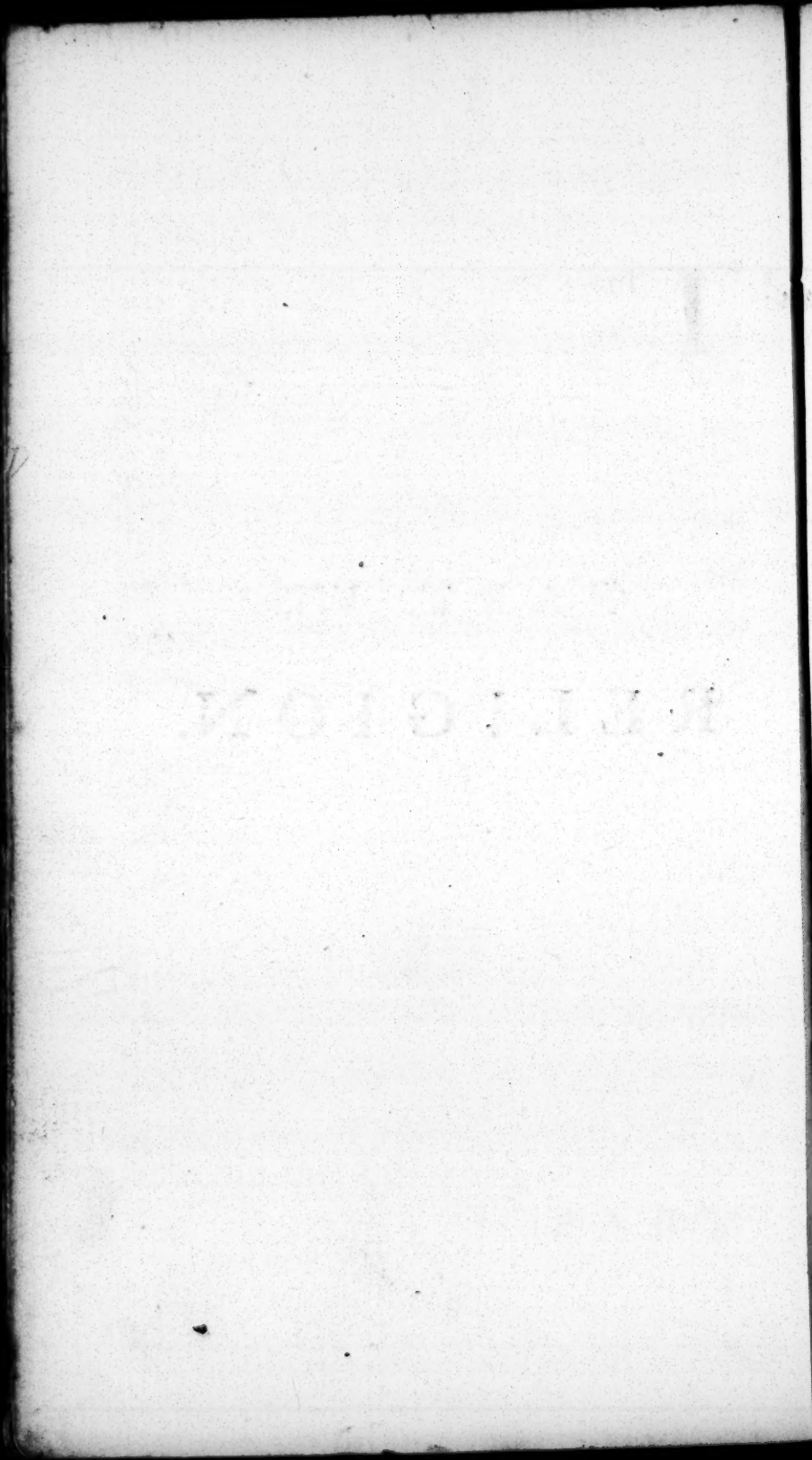
O fool, fool ! the pains which thou takest to hide what thou art, are more than would make thee what thou would'st seem : and the children of wisdom shall mock at thy cunning ; when, in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.



P A R T

PART. VII.

RELIGION.



R E L I G I O N.

THERE is but one God, the author, the creator, the governor of the world ; almighty, eternal, and incomprehensible.

The sun is not God, tho' his noblest image ; he enlighteneth the world with his brightness, his warmth giveth life to the products of the earth ; admire him as the creature, the instrument of God, but worship him not.

To the One who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with his hand ; who hath described with his finger the courses of the stars.

Who setteth bounds to the ocean, that it cannot pass ; and saith unto the stormy winds, Be still.

Who

Who shaketh the earth, and the nations tremble ; who darteth his lightnings, and the wicked are dismay'd.

Who calleth forth worlds, by the word of his mouth ; who smiteth with his arm, and they sink into nothing.

“ O reverence the majesty of the
“ Omnipotent ; and tempt not his
“ anger, lest thou be destroy'd.”

The providence of God is over all his works ; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world : he hath wonderfully varied them in all beings ; and each, by his nature, conformeth to his will.

In the depths of his mind he revolveth all knowledge ; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view ; he knoweth thy determinations before they are made.

With

With respect to his prescience there is nothing contingent ; with respect to his providence there is nothing accidental.

Wonderful he is in all his ways ; his counsels are inscrutable ; the manner of his knowledge transcendeth thy conception.

“ Pay, therefore, to his wisdom all
 “ honour and veneration ; and bow
 “ down thyself in humble and submis-
 “ sive obedience, to his supreme di-
 “ rection.”

The Lord is gracious and beneficent ; he hath created the world in mercy and love.

His goodness is conspicuous in all his works ; he is the fountain of excellence, the center of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise : he cloatheth them with beauty, he supporteth them with food, he preserveth them with pleasure from generation to generation.

If we lift up our eyes to the heavens, his glory shineth forth ; if we cast them down upon the earth, it is full of his goodness ; the hills and the vallies rejoice and sing ; fields, rivers, and woods resound his praise.

But thee, O man, he hath distinguish'd with peculiar favour ; and exalted thy station above all creatures.

He hath endow'd thee with reason, to maintain thy dominion ; he hath fitted thee with language, to improve by society ; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, so kindly hath he suited thy duty to thy nature, that obedience to his Precepts is happiness to thyself.

“ O praise his goodness with songs
 “ of thanksgiving, and meditate in
 “ silence on the wonders of his love ;
 “ let thy heart overflow with gratitude
 “ and

“ and acknowledgment, let the language of thy lips speak praise and adoration, let the actions of thy life show thy love to his law.”

The Lord is just and righteous; and will judge the earth with equity and truth.

Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof?

O think not, bold man! because thy punishment is delay'd, that the arm of the Lord is weaken'd, neither flatter thyself with hopes that he winketh at thy doings.

His eye pierceth the secrets of every heart, and he remembereth them for ever: he respecteth not the persons, or the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbersome shackles of this mortal life; shall equally receive from the sentence of God, a just and everlasting retribution, according to their works. Then

Then shall the wicked tremble and
be afraid ; but the heart of the righte-
ous shall rejoice in his judgments.

“ O fear the Lord, therefore, all
“ the days of thy life, and walk in
“ the paths which he hath opened be-
“ fore thee, Let Prudence admo-
“ nish thee, let Temperance restrain ;
“ let Justice guide thy hand, Benevo-
“ lence warm thy heart, and Grati-
“ tude to Heaven inspire thee with
“ Devotion. These shall give thee
“ happiness in thy present state, and
“ bring thee to the mansions of eternal
“ felicity in the paradise of God.”

This is the true OECONOMY of
HUMAN LIFE.

F I N I S.

